SOME USEFUL
SAYINGS,
IN
VERSE and PROSE,
COLLECTED
By a Lover of Vertue and Goodneſs in Whomſoever.

The Heart of him that is upright,
In Heavenly knowledge takes delight.
I will delight my ſelf in THY Statutes.

If thou would'ſt true Wiſdom win,
Then thou muſt retire within.
That which may be known of GOD is manifeſt in them, Rom. 3. 19.

The Second Edition with Alterations and Additions.

He that is inſtructed unto the Kingdom of Heaven, bringeth out of his Treaſure things New *and* Old.

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THE

PREFACE.

THE *former Impreſſion* (*excepting the Poſt-ſcript*) *was chiefly intended for Young People, and* This *being not only for* ſuch, *but more eſpecially for Thoſe of* riper years; *moſt of the Verſes are left out, and many Sentences in Proſe* (*and ſome of them of a more Spiritual concern*) *put in: which probably, to ſome* Hungry Souls *who are waiting for the* Crumbs *that fall from their* LORDS *Table, may be of ſome Service and Refreſhment. For its the* Poor *and* Hungry *that are to be fed with* Good things, *when the Rich and the Full goes empty away.*

O THOU INFINITE AND WONDERFUL BEING! *How doſt* THOU *hide the* Myſteries *of* THY *Kingdom from the Wiſe and Prudent, and reveals them to Babes; even to thoſe ſincere Souls that are intirely given up to ſerve* THEE: *This, this, is* THY *doings.* THOU KING *of* Righteouſneſs *and* KING *of* Peace. *Go on, go on, I beſeech* THEE, *that* THINE OWN WORKS

MAY YET PRAISE THEE: *and that it may be known that the* GOD *of* Daniel *is the* ONLY TRUE AND LIVING GOD, *and that* HE *alone is the Revealer of* Hiden Myſteries, *to thoſe who are found Innocent before* HIM, *and who are freely and willingly given up to part with all that is near and dear unto them for* HIS *Sake.*

OTHOU GREAT AND MIGHTY ONE! *make bare* THINE *Arm, that the Nations may know there is a* GOD *that judgeth in the Earth; and that will reward every Man according to his Deeds.*

I that am but as a poor Worm, *Proſtrate my ſelf before* THEE: *Humbly begging that* THOU *wouldſt* Rule *and* Reign *in and over Me, and all Mine, henceforth even for ever, and ever.* Amen.

Dec. 1687.

Some

SOME USEFUL SAYINGS, &c.

1. *TO work aright, O LORD, instruct thou me,*
That in THY Sight I may approved be:
Then shall my Soul have Rest and Peace for ever
In THEE, which neither Death nor Hell can sever.

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2. IT matters not, how I appear to Man,
A Witness in my Soul there is, that can
This record to the FATHER bear, that I
Seek not Mans praise, but Immortality:
That so a Crown of Rest I may receive,
Which Mortals have not in their Power to give.

If I yet pleased Men, I should not be the Servant of Christ.

3. THo' all the World my Actions discommend,
I am at Peace, when Conscience is my Friend.

And herein do I exercise my self, to have alwaies a Conscience void of Offence towards GOD, and towards Man.

4. HE that Commands himself is more a Prince,
Than He who Nations keeps in Awe,
And they that yield to what their Souls convince,
Shall never need another Law.

The WORD is nigh thee, in thy Mouth, and in thy Heart, to obey it and do it.

5. He's

5. HE's ſtill himſelf, when company is gone,
Too well employ'd ever to be alone;
He takes no thought to be obſerv'd or ſeen,
Whil'ſt all his Acts are eccho'd from within.
Love to be unknown and nothing accounted of.

6. HE dares not wiſh, nor his own fate propound;
But if GOD ſend, reads love in ev'ry wound
And would not loſe, for all the joys of ſenſe,
The inward comfort of Obedience.
Remember Abraham, *the Father of all the Faithful.*

7. WHen all the ſtormy World doth roar,
How unconcern'd am I:
I cannot fear the falling lower,
Who never would be High.
The lowlieſt mind is ſafeſt.

8. HAppy that Soul that is content alone,
And needs no entertainment, but its own.
Never leſs alone, than when alone.

9. HE that lives at Home, and learns to know,
GOD and himſelf, needs no further go.
The Kingdom of GOD is within you. Luke 17. 21.

10. AT length this *Secret* I have learn'd,
Who will be happy muſt be unconcern'd;
Muſt all their Comfort in their boſom wear,
And ſeek their *Treaſure*, and their *Power* there.
We have this Treaſure in Earthen Veſſels. 2 Cor.

Uſeful

USEFUL SAYINGS, &c.

1. THE Fear of the LORD is the *firſt ſtep* to be accepted of HIM, and *true Wiſdom* obtaineth HIS Love.

2. Bleſſed is that *Soul* that heareth the LORD ſpeaking in *Her*, and receiveth from HIS Mouth the Word of Comfort. *Chriſtian Pat.*

3. Bleſſed are thoſe Ears that hearken only to the DIVINE VOICE, and liſten not to the Whiſperings and Allurements of the World.

4. If I chooſe the LORD for my Portion, then *Mercy* and *Goodneſs* ſhall follow me whilſt I live, and *Glory* and *everlaſting happineſs* ſhall be my Portion when I die.

5. He that hath little Underſtanding, and feareth GOD, is better than he that is exceeding Wiſe, and tranſgreſſeth the Law of the moſt HIGH.

6. He that intends to attain to the more *inward & Spiritual things* of *Religion*, muſt with JESUS depart from the multitude and preſs of People.

7. 'Twas Sir *Henry Woton*'s Motto, after all his Travels and Embaſſies, *I have at length learn'd, That the greateſt Wiſdom is got by a quiet retirement.*

8. Let it be our Care to live here as we ought, contented with the condition which Providence alots us; whatever we may meet with in the Way we ſhall be happy in the End, which the Wiſe in Heart conſiders.

9. Learn

9. Learn to overcome thy ſelf in all things, for the Love of thy CREATOR, and then thou ſhalt be able to attain to Divine Knowledge.

10. If thou ſpend the Day profitably, thou wilt have cauſe to rejoyce in the Evening.

11. Simple Obedience is to be preferred before all Worldly Wiſdom.

12. The Glory of a good Man is the Teſtimony of a good Conſcience; have *That* and thou wilt have *inward Peace* in the midſt of many Troubles.

13. To do alwaies well, and to have low thoughts of thy ſelf, is a ſign of an Humble Soul.

14. They that follow Senſuality, ſtain their own Conſciences and loſe the favour of GOD.

15. Withdraw thy ſelf violently from That, to which nature is viciouſly inclin'd.

16. They that avoid not ſmall faults, by little and little, fall into greater.

17. They that live at Liberty and Eaſe, ſhall ever live in Diſquiet.

18. True quietneſs of Heart is got by reſiſting our Paſſions, not by obeying them.

19. Remember alwaies thy *End*, and how that loſt time never returns.

20. If we engage into a large Acquaintance, and various Familiarities, we ſet open our Gates to the Invaders of moſt of our time. *Charron.*

21. *Viſits* made or received, are uſually an intollerable conſumption of Time, unleſs prudently order'd: and they are for the moſt part ſpent in vain and impertinent Diſcourſes, *J. Hales.*

22. *Many Viſitings*, or *many Viſitors* does not only hinder true Tranquility, but much deprive

us

us of that time which ought to be better employ'd.

23. Time fruitleſly paſſed away, will in the end cauſe an aking Heart.

24. Defile not thy Mouth with Swearing; neither uſe thy ſelf to the Naming of the *Holy* ONE.

25. Let the Name of GOD be ſparing in your Mouth, but abundantly in your Heart.

26. The Jews of Old accounted the Name JEHOVAH ſo Sacred, that they durſt not utter it; the High Prieſt alone, and that in the Temple only, but once in the Year at their Solemn Feaſt, while he bleſſed the People, might have leave to mention it, for others it was Death. *Buxt. Lex.* *Youths Monitor* p. 100.

27. It is a mark of folly and ill nature to hate reproof, and far from his mind that ſaid; *If the Righteous ſmite me, it ſhall be a kindneſs; and let him reprove me, it ſhall be an excellent Oyl.*

28. Sin and Sorrow are inſeparable Companions; thou canſt not let in the one, and ſhut out the other; he that ſwims in **Sin**, muſt ſink in **Sorrow.** *Divine Breathings.* p.66.

29. Corrupt Examples may ſway with weak Minds, but the wiſe in Heart will regard and conſider their own Duty. *Sam. Croſland.*

30. *Noah* had periſhed in the Waters, if *Times* had carried him. *LOT* had Burnt in *Sodom*, if the Multitude had ſway'd him; The ſins of *Times* GODS *People* may alwaies be pious mourners for them; but never practiſers of them: Be ye (what ever others are) *Righteous in your Generation before the* LORD. *Idem.*

31. Oppoſe no Man willfully, neither follow any in evil Courſes, *Idem.* 32. Di

32. **Obſtinacy** is an Advantage to our Enemies, a Trouble to our Friends, and the aſſured overthrow of our Selves.

33. SO gracious is Providence, that every Man has a *Light* ſet up within himſelf for a *Guide*. *Seneca.*

34. An *Immutable Law*, which with the knowledg of *Good* and **Evil**, is Engraven upon the *Heart*, and Grafted into the *Soul* of Man. *Origen.*

35. Let none blame the *Light*, they are not *Saved*, but their own **Rebellion** who refuſe to be *Saved* by it.——No Man is without a *Teacher*, to Inſtruct, or Aſſiſt him, in the *Way* to Eternal Life. *Chryſoſtom.*

36. The moſt excellent thing the *Soul* is awakened to, is her *Guide*; that is, a *Divine Spirit within*: But if man be **Rebellious** to it, it will prove his **Torment.** *Pythagoras.*

37. *Socrates* frequently ſaid, he had *the Guide of his Life within him*, and call'd it his *good Angel*, or *Spirit*, that ſuggeſted to his Mind what was *Good* and *Vertuous*, and inclined and diſpoſed to a *Pious Life*; and that it furniſhed him with *Divine Knowledge.*

38. The Vertue and Happineſs of a Man depends upon the cloſe correſpondence of his mind with the *Divine Will.* *Cleanthus.*

39. *Seneca* ſaith, I have a clear and certain *Light* by which I may judge the *Truth* from **Falſhood**; that which appertains to the felicity of the *Soul*, the *Internal* will direct to.——GOD is in us, the Holy Spirit ſits or reſides in Man, and is the obſerver

ſerver of our *Good* or **Evil** Actions; as HE is dealt with by us, HE deals with us.

40. GOD hath *Built* to HIMSELF a *Temple* in the Conſciences of Men, as the Place wherein HE would be Worſhipped; and that there Men ought to look for HIS Appearance. *Juſtinus.*

41. A Life Subject to the holy Guidings of the Univerſal *Light* in the Conſcience, is a kind of a natural Chriſtianity, or to be naturally a Chriſtian. *Tertullian.*

42. Worſhip GOD; reverence thy Parents; know thy Self; in Child-hood be *Modeſt*; in Youth *Temperate*; in Man-hood *Juſt*; and in Old Age *Prudent*, that thou maiſt die untroubled. *Chilon.*

43. *Vertue* is the *Beauty*, and **Vice** the **deformity** of the *Soul*, *Socrates.*

44. Vertue is an Armour that none can pierce or take from good men. **Pleaſure** is one of the greateſt *Miſchiefs* in the World. *Antiſthenes.*

45. Where mens Souls are deeply and frequently employed in *Spiritual Retirement*, and waiting for *Divine Strength*, and are oft exercis'd in *Meditation*; Holy *Revelations*, or *Illuminations* will occur, which enlightens the *Soul* and enables it the better to live and act *Virtuouſly.* *Diogenes.*

46. GOD grant that I may alwaies be ſo happy, as to obſerve the venerable ſanctity in my *Words* and *Deeds*, which are commanded by thoſe *Noble Laws*, written in mens Hearts. *Sophocles.*

47. Cordially eſpouſe all *Vertue*, conſtantly hate and decline all **Vice.**

48. To be *humble* to Superiors, is Duty; to Equals

Equals Civility; to Inferiors Courteſie; to all Safety.

49. It is to be Obſerv'd, that the Poor Man *Sings* at his Plow, while the Rich Man **frets** in his Palace: This ſhews, that 'tis the Mind not the Fortune that makes us happy.

50. The Glory of the Aged is their *Experience* and their *Wiſdom*, the Glory of a young Man is his *Modeſty* and *Submiſſion*.

51. He that is a Companion of **Riotus Men**, ſhameth his Father and diſhonoureth his Mother.

52. 'Tis not for young Men to drink Wine, nor for lovers of *Vertue* to be **Drinkers** of **ſtrong Drink**.

53. Be not a Companion with **Wine-bibbers**, nor with **Riotous eaters** of Fleſh. *Pro.* 23. 20.

54. Deal by thy Eſtate which GOD in HIS Providence ſhall pleaſe to give Thee, *as* Cicero *once Ingeniouſly and Prudently adviſ'd*; Let them not be lockt up ſo cloſe, but that *Wiſdom* and *Liberality* may have the Key, and at any time come freely to them: Neither let them lie ſo looſe and open, that **Prodigality** ſhould **abuſe** and **waſt** them. *S. Croſland.*

55. He that will be **Lavish** in his **Superfluities**, will afterwards find himſelf unavoidably ſtraitned in his neceſſities. *Idem.*

56. Conſcience once embaled, the Heart once polluted by **Vicious Courſes**, is not eaſily recover'd to the true *Fear* of the LORD. *Idem*

57. Honour thy Father, and forget not the Sorrows of thy Mother; and take heed of Grieving, Contradicting, or Contending with them: But with all Tenderneſs, Modeſty, and Submiſſion behave thy ſelf towards them. Youth

58. Youth ſhould be a Pattern for *Vertue*, not a Privileg for **Vice**: Therefore let thy Vertues be *Grave*, whilſt thy Years are *Green*.

59. *Plato*, ſeeing a young Man play at Dice, reprov'd him ſharply; the other anſwered, what for ſo ſmall a matter? cuſtom (ſaid *Plato*) is no ſmall thing; let idle hours be ſpent more uſefully.

60. Let youth take delight in good things, for Pleaſures are the Baits of evil: Obſerve the momentary ſweetneſs of a delicious life is follow'd with eternal Sorrow, the ſhort pain of the contrary with eternal Pleaſures.

61. Be *meek* and *courteous* to all, yet chooſe only the *Vertuous* and *Harmleſs* for your *Companions*. The *Dove* flocks not with **Ravens**.

62. Let thy Speech be *ſober* and *ſeldom*: To know how to be *ſilent*, is a great advantage to ſpeak *well*; and he that knows not how to do the *one*, knows not the *other*.

63. Who *heareth much* and *ſpeaketh little*, may beſt diſcern **Falſhood** from *Truth*.

64. We ought alwaies to keep a *Bridle* at our Mouths, even in *Religious* and *Holy Occaſions*; becauſe it is hard to fall into *Arguing*, without offence to GOD and our Neighbour.

65. Let thy Speech be ſhort, comprehending much in few Words. For *long Diſcourſes*, *Amplifications*, and *Repetitions*, are a ſign of **Oſtentation** in the **Speaker**, tedious and irkſom, and of no real good to the *Hearer*. Even in a *good Cauſe*, or on a *good Subject*, a man may ſay too much.

66. Rare are the men who ſet a higher price upon hearing then ſpeaking.

67. It

67. It is the Property of a *good Man*, to do *much* and *say little*.

68. The beginning of **Strife**, is as when one letteth out Water: therefore leave off **Contention** before it be medled with.

69. A froward Man soweth **Strife**: and a **Whisperer** separateth very Friends.

70. Silence is a Guard of the *Conscience*, a Bridle from **Insolence**, and a sign of *Innocence*, and preserves from many Evils.

71. They that turn anothers words to a worse end than was intended, shews an **evil Mind**; and are far from doing *therein* as they would be done *unto*.

72. There is more desirableness in *Meekness*, and *Innocency*, than in all the Mountains of **Prey** or **Self-exaltation.**

73. A *Vertuous* Man is more Patient in **Adversity**, than a **Vicious** in *Prosperity*.

74. I will learn *contentment* by considering others *wants* and my own *enjoyments*, and not learn **discontent** from others *enjoyments* and my own *wants*. *J. Hales.*

75. A Rich **Worldling** is rather to be pitied for what he wants, than envied for what he has.

76. Unsatiable desires in *Temporals*, makes a man poor in *Spirituals*.

77. How *little* soever the thing be, if it be **immoderately loved**, it defileth the *Soul*, and hindreth the enjoyment of the CHIEFEST GOOD.

78. There is nothing in the World conduceth more to the *Composure* and *Tranquility* of the *Mind*, than the *serenity* and *clearness* of the *Conscience*;

ſcience; keep but *That* ſafe and untainted, the *Mind* will enjoy a *Calm* and *Tranquility* in the midſt of all the **Storms** of the World. And altho' the Waves beat, and the Sea works, and the Winds blow; the *Mind* that hath a *quiet* and *clear Conſcience within*, will be as *ſtable* and as *ſafe* from **Perturbation** as a Rock in the midſt of a tempeſtuous Sea, and will be a *Goſhen* too, and *within it ſelf*, when the reſt of the World without, is like an *Ægypt* for **Confuſion** and **Darkneſs**.

79. Whatever thou doſt hazard or loſe, keep the *Integrity* of thy *Conſcience*, both before **Troubles** come and under them; it is a *Jewel* will make thee *Rich* in the midſt of Poverty, a Sun that will give thee *Light* in the midſt of **Darkneſs**, a *Fortreſs* that will keep thee ſafe in the greateſt **Danger**, and that is never to be taken from thee, unleſs thou thy ſelf betray it and deliver it up. *J. Hales* Contempl. p. 374.

80. Many words do not ſatisfie the Soul, but a *good Life* comforteth the *Mind*, and a *pure Conſcience* giveth great aſſurance in the ſight of GOD.

81. He that keeps the Law of GOD and abſtains from the **impurity** of the World, that is, the *good Man*, the *juſt Liver*; he is the Apoſtles *true Jew* and *Circumcition*. *W. P.*

82. The Curſe of the LORD is in the Houſe of the **Wicked**, but HE bleſſeth the Habitation of the *Juſt*.

83. Whoſo feareth HIM, it ſhall go well with them at the laſt; and they ſhall find favour in the day of their Death.

84. Let reaſon go before every *Enterpriſe*: And Counſel before every *Action*.

85. Tho' a *good Life* may have but few dales, yet a *good Name* endures for ever.

86. What are the delights of the World to the *Peace* of my *Conscience*? Rather let me be *Poor* with a *good Heart*, than Rich with an *evil Mind*.

87. How can **Pleasures** content me, whilst the **Sting** of them **Poyson me**?

88. Never think those *true hearted* Friends to thee, that are **false** to their own Consciences.

89. They who suffer their own **Wills** and **Lusts** to Rule, not only oppress others thereby, but **Rifle** and crucifie the *Just* and *Faithful Witness* in themselves.

90. There are no such Enemies without, as unruly **Lusts** and **Passions** within, therefore labour to overcome them all.

91. The great folly of Mankind, is the unruliness and want of Government, of the **Sensual Appetite** or **Lusts**: Hence grows Intemperance and excess in Eating, and Drinking, which breaks out into very Foolish, Vain, and Imprudent Actions; exhaust the Estate, wast and consume the **Health**, embase and impoverisheth the Mind, destroys the Reputation, and fills the World with much of that Folly and Disorder, that is every where observable. *Judge Rules.*

92. Art thou desirous of a Kingdom, saies the Philosopher, I will presently shew thee One. *Rule Wisely over thy self.*

93. *Erasmus* saith, What Men set forth by Mens device, may be Perceiv'd by Mans Wit; but the *Thing* that is set forth by the Inspiration of the *Holy Ghost*, requireth an interpreter inspi-

red

red with the like *Spirit*, for without the Inſpiration of *It*, the *ſecrets* of GOD cannot be known.

94. Our Eternal help is from GOD who illuminates our Minds, without WHOM we are unable to underſtand any thing in *Divine Matters*; and HE inſpires men with that underſtanding, which neither Age, nor Induſtry, nor Doctrine of Man can poſſibly give. *Druſius.*

95. *Chilon*, One of the Wiſe Men of *Greece*, left theſe three Pathetical ſayings behind Him: 1. *Whoſoever thou art, learn to know thy ſelf*: 2. *Be not earneſt in thy deſires after any Viſible thing.* 3. *Miſery will be the end of Meddling with many Matters.*

96. *Humility* and *Abſtinence* keeps the Body and Mind, in much *Evenneſs* and *Tranquility*; but Pride and Fulneſs are Pernicious to both.

97. Afflictions are ſent for the good, even of good Men; and it is their fault if they have not that effect.

98. Let thy Afflictions make thee *humble*, and thy deliverance therefrom the more increaſe thy *humility*.

99. Follow *Peace* and *Holineſs* with all Men, not only with your Friends, but with your very Enemies; that you may be the Children of the HIGHEST, and of a good example to all Mankind.

100. The clean Soul of a Chriſtian is the Houſe of GOD, and alſo the Houſe of Prayer, whoſe Body is HIS *Temple.*

101. There are ſome that Pray often, yet are not heard to ſpeak much. There are many that make

long Prayers, yet Pray not at all —— acceptably.

102. Prayer is a more Spiritual and Secret thing in the Sanctified, than is understood by most.

103. A just Man (saies *Chrysostom*) leaves not off to Pray; unless he leaves to be just: He alwaies Prays, who alwaies does well; the *good desire* is *Prayer*, and if the *desire* be continued, so is also the *Prayer*.

104. To me the Strife of Men is wearisom, their Threatnings, their Flatteries, their Applause, their Revilings, are all of them Wisely, and Silently, to be passed over by him that truly meaneth Peace on Earth or Glory in Heaven. He were yet to seek (saies a worthy Man) how to live that knows not how to digest and put up such tryals as these.

105. The first step to true Religion, is, to depart from Iniquity: all other steps in Religious performances till that be, availeth little: for if iniquity be regarded in the Heart, GOD regardeth not that mans Prayers.

106. Religion (however pull'd several waies) is of it self a *quiet* and *strifeless thing*; Holy indeed, but *Harmless*, and *Divine*: yet still shining forth in much *Plainness* and *Simplicity*. Be you of that Religion which gives *Glory to GOD on High*, on Earth Peace, *and Good will towards Men*.

107. True Religion is not to fill Heads with **Notions** and **Opinions**, but to Sow in the Mind the Seed of *Vertue*, to direct how to Govern **Passions**, and to destroy **self-will**.

108. Of all the divers *Religions* that are or may be in the World, they seem to be most *Noble*, and

to

to have greateſt appearance of *Truth*, which without much external and bodily ſervice, draw the Soul into it ſelf, and raiſe it by pure Contemplation to admire and adore the Greatneſs and Infinite MAJESTY of the cauſe of all things, and the BEING of *Beings*, without any great *Declaration* or *Preſcription* of HIS ſervice. *Charon.*

109. *Virtue* and *Goodneſs* ought to be own'd in all *Parties* and *Opinions*, and if theſe were practis'd it would reconcile all men to each other.

110. *Happy is he that ſhall be exercis'd* in theſe things, *and he that layeth them up in his Heart ſhall become Wiſe.*

He that can Read, let him underſtand what follows.

111. THat the Soul may be the Habitation of the *Celeſtial* KING, it is neceſſary that it ſhould be *pure* and without any *blemiſh*; wherefore the LORD purifies it as Gold in the Furnace of Tribulations and Temptations.

112. Thou art to know, that the humble Soul is a Habitation for GOD, that therefore to the end the Sovereign KING may reſt in the Throne of Thy Soul; thou oughtſt to take care it be *Clean*, *Quiet*, and *Peaceable*.

113. Think not that GOD eſteemeth him moſt, that doth, or talketh moſt; but he is moſt belov'd, who is moſt *Humble*, moſt *Faithful*, and *Reſign'd*, and moſt conform to the DIVINE WILL and *Pleaſure*.

114. Where the DIVINE SPIRIT

 dwells,

dwells, there is alwaies *Simplicity* and *Innocency*; which are the proper *fruits* and *effects* of it.

115. The Spirit of DIVINE WISDOM, fills men with *Sweetness*, governs 'em with *Courage*, and enlightens those with *excellence* who are subject to Its direction.

116. It is a constant Maxim, that DIVINE *Wisdom* begets *Humility*: But that which is acquir'd by the Learned (or others) begets **Pride**.

117. The LORD takes delight only in those Souls, where *Peace* and *Quietness* Reins, and **Self-love** and **Self-will** are banished.

118. **Self-love** and **Self-will** are two of the greatest Enemies to Mankind; and are hard to be *discover'd*, or *overcome*.

119. Incourage thy self to be *Humble*, embracing **Tribulations** as Instruments of thy good; and desire that GOD may be thy only *Refuge*, *Comfort*, and *Consolation*.

120. Happy's that Soul who when **Afflicted** and **disconsolate** keeps steady *within*, and goes not forth for *outward Comfort*, but relies only upon the DIVINE *Goodness*.

121. The Soul that would be **United** to *Christ* must be conformable to HIM, and follow HIM through *Good* and **Evil** report.

122. Resign and deny thy self wholly; for tho' true self-denial seem **harsh** at the beginning, 'tis *ease* in the middle, and becomes most exceeding *Sweet* and *Pleasant* in the End.

123. The disesteem of the delights of the World, and accounting of 'em troublesome, is a sign of a Mortified Man.

124. In-

124. Inward *Mortification* and perfect *Resignation*, are necessary for obtaining *inward peace*.

125. Happy is he, who by DIVINE assistance suffers both Internal, and External Crosses with *Content* and *Resignation*.

126. Never disquiet thy self for any Accident; because, unquietness is the Door by which the Enemy gets entrance into the *Soul* to Rob it of its Peace.

127. Enjoyment and Internal Peace are the fruits of the DIVINE SPIRIT, which no man gets into his Possession, if in the Closet of his *Soul* he is not a *resigned* man.

128. Take heed of thy Self, for thou of thy Self, art the greatest Enemy to thy Self.

129. The Spiritual man that lives inwardly with his MAKER, is contented in the midst of all Adversities.

130. The Way of inward Peace is in all things to be conformable to the pleasure of the DIVINE WILL. This Conformity is the *Sweet Yoak* that introduces us into the Region of *Internal Peace* and *Serenity*. Hence we may know that the Rebellion of our Will is the chief occasion of all our disquiet.

131. O how much is there to be purified in a Soul that must arrive at the Holy Mountain of Perfection! O how *Innocent*, *Sincere*, and *Humble*, ought that *Soul* to be, which would not hinder the entrance of the DIVINE BEING into it, nor HIS communication with it?

132. This preparing the Soul for DIVINE entrance, must of necessity be made by the DIVINE WISDOM.

133. He

133. He that will follow CHRIST, and come unto Perfection, let him part with his own Will wholly; let him intirely submit to the Yoak of *Obedience* and *Subjection*, by means of *Self denial*, which is the *trueſt Croſs*.

134. Perfection doth not conſiſt in Teaching it, but in living it: Becauſe, he is neither the greateſt Saint, nor the wiſeſt Man that knows the Truth moſt, but he that practices it.

135. The LORD hath HIS repoſe in *Peaceable* and *quiet Souls*, and in thoſe in whom the fire of Tribulation and Temptation hath burnt up the Dregs of Paſſions, and the bitter water of Afflictions hath waſhed off the Filthy Spots of Inordinate luſts and Affections; HE repoſes only where Quietneſs Reins and Self-love is Baniſhed.

136. Tho' the Soul be wanting in *Senſible Devotion*, yet, it covets *Solitude* and avoids Converſation, that it may be in readineſs to receive the influences of the DIVINE Bounty.

137. How is it poſſible for any to have Communication with the *Sweet*, *Inward*, and *Powerful Voice* of GOD, who are not ſequeſter'd from the Noiſe and Tumults of the World?

138. And tho' *exterior Solitude* doth much aſſiſt for the obtaining *inward Peace*, yet, 'tis the *inward Solitude* that chiefly brings a Man into the enjoyment of the CHIEFEST GOOD.

139. He is buſied enough, who is alwaies waiting to do the will of GOD; to Whom one pure Act of *Internal Reſignation*, is more acceptable then a thouſand Exerciſes in ones own Will.

140. Be-

140. Behold, to *Obey* is better then *Sacrifice*, and to hearken better then the fat of Rams.

141. He that is upon excuſes and replies to his Superiors, has not a *Simple* and *Humble* heart; becauſe, replies grow from a ſecret **Pride** that reigns in the *Soul*, and from thence the Total ruin of it.

142. The *Soul* when it is in the deepeſt **Contemplation**, and in the feeling of the *Raviſhing delights* of its *BELOVED*, is ſeldom ſeen in much *Shew* or *Ceremony*.

143. And when the *Soul* is in thoſe enjoyments, which *Eye hath not ſeen, Ear heard, nor enter'd into the Heart of Man to conceive*; then the **Enemy** ſeeks by various **Temptations** and **Allurements**, to draw the *Mind* from a *Steady*, *Quiet*, and *intire Reſignation*: But the true *Spouſe* who is kept *Chaſt* to her BELOVED, cannot be drawn from HIM by any **Temptations**, **Divinations**, **Inchantments**, or **Allurements** whatſoever; well knowing that *one Hour in HIS preſence, is better then a thouſand elſewhere*.

144. The **Harlot** by good Words and fair Speeches, ſeeks to bewitch and beguile the Hearts of the Simple; Happy is he that ſees Her, and the foot that turns from Her.

145 He that hath put his hand to the *Plow* and *Work* of GOD, ought not to look back what ever **Reproach**, **Tryal**, or **Difficulty** he meets with all; neither ſhould he that is engaged in a *ſpiritual War-fare*, intangle himſelf with the Affairs of this life.

146. Ul-

146. Unleſs a Man be Circumcis'd in *Heart*, and *Ears*, he cannot be truly Happy.

147. Antichriſt's Kingdom was upheld and promoted in daies paſt by the Scribes, and Phariſees, in talking of the FATHERS *Will*: But Chriſt's Kingdom was upheld and carried on in Doing the FATHERS *Will*: and as it was then, ſo it hath been in this our Age. *He that hath Ears to hear, let him hear.*

148. Many have been call'd, but few have follow'd the LORD fully, who requires a *Purifying*, yea, a thorow *Cleanſing* of all, that this Day make mention of HIS Name.

149. It is written of the OX, that in daies paſt he knew his *Owner*, and the *Aſs* his Maſters *Crib*; but the People who profeſſed the Name of the Moſt HIGH, they had forgot HIM daies without Number, and as it was then, ſo it is now: *He that can receive it, let him.*

150. The *Way* is narrow that leadeth unto Life, and tho' many be the talkers of it, yet, few there are that have found it, or are walking in it.

151. Many have a form of *Godlineſs*, but moſt deny the *Power* thereof, and from ſuch the *Righteous* and *Sincere* are to turn away.

152. To ſpeak inwardly with GOD is the State and Happineſs of an Heavenly and Spiritual Man.

153. The Bleſſing is not to the High, nor to the Exalted; but to the *Poor* in Spirit.

154. A *Meek* and *Quiet Spirit* is of great *Price*, happy are the Enjoyers and Poſſeſſors of it.

Hugo Grotius, *a Man of Univerſal Learning and profound Policy* (*before he came to dye*) *ſaid*, I would give

give all my Learning and Honour, for the plain integrity and harmleſs Innocency of *Jean Urick*.

155. Spiritual Worſhip is called for, and Spiritual Worſhippers are to be ſought out; happy's the Man, and happy's the Woman that is fitted and prepared for it.

156. The PEARL which many have loſt, is not to be found abroad; he that would find it, muſt dig deep for it.

157. It is good for *all* to have *ſalt* in themſelves, that ſo the good Shepherd's Voice may be known from the Voice of a Stranger.

158. He that *knows*, and *talks* of his MASTERS *Will*, and does it not; muſt expect to be beaten with many **Stripes.**

159. In the *Inward work* let all be *Diligent*, and *Zealous*, leſt whilſt they ſee the Evils of others, they may be Blind to any that is within themſelves; and then are they miſerable. Therefore mind the fear of the LORD only, and that will keep your own Hearts clean, and will preſerve you from being hurt, or defiled by others.

160. Happy's the Man, and happy's the Woman, that feareth *alwaies*; that ſtandeth in *Awe* and ſinneth not.

161. Truth leadeth its Followers into *Humility*, and *Lowlineſs* of Mind, and leads out of all **Pride, Conceitedneſs**, and **Self-Exaltation.**

162. Truth Glories not in **Multitudes**, nor the Followers of the LAMB in an Arm of Fleſh.

163. No Man nor Woman can know the true SHEPHERD'S *Voice*, until they come to witneſs a ſilencing of all Fleſh in themſelves.

164. Death

164. **Death** and **Destruction** have long talked of the fame of *Wisdom*, but *Wisdom* is only justifi'd of her own Children; happy are they that have an Ear to hear.

'Tis not the *Doves* but the Birds of **Prey** that feed upon the **Carkass**; happy are they that have an Ear to hear, so as to feed only upon the *true Bread*.

165. A *Virtuous Good* and *Holy Life*, is more to be desired, and is more accepted of, then all the hearing, or all the talking of *Truth* in words, is, or can be.

166. This is certain, no Soul goes to GOD in Death; but only *That* which drew nigh to HIM in Life.

167. He that hath the Law of the most HIGH written in his Heart, and is guided thereby, cannot feed upon *Wind*; nor be satisfi'd with a Multitude of Words: For it is only the *Word* of LIFE that can satisfie the *Hungry* and *Immortal Soul*; happy are they that have an Ear to hear.

168. He that follows the Truth for the *Loaves*, or for any *Sinister* or *By-end*, can never be an *Inheritor* or *Possessor* of the true *Bread*.

169. He that seeks the good of others, ought not to be weary of well doing; there being a *Season* in which he shall assuredly *Reap*, if he faints not.

170. He that cannot freely forgive his **Enemies** and reward *Good* for **Evil**, cannot be a Disciple of JESUS that JUST and HOLY ONE.

171. He that is not faithful to the *Measure* or *Gift* of GOD in himself, whatever others say

or

or do unto him, is not, nor cannot be CHRIST's Diſciple this Day.

172. He that *Builds* upon the *Faith of others*, *Builds* upon a **Sandy Foundation**; and he that gives up his *Underſtanding* and *Judgment* unto others, whatever they be, is one of thoſe *Builders*. He that hath an Ear to hear, let him hear.

173. But he that *Builds* upon the *Grace* and *Gift* of GOD in his own particular, *Builds* upon a *ſure and ſafe Foundation*; yea, he *Builds* upon that *Foundation* which the Gates of **Hell** cannot prevail againſt, and which Men nor **Devils** can overthrow; Happy are they that have Ears to hear, ſo as to be *Builders* on that *Foundation*.

Theſe are faithful and true SAYINGS:
He that can receive them, let him.

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174. MY Soul ſaith, in the bitterneſs thereof, *O what wilt THOU do for THY GREAT NAME!* Shall It be **Diſhonour'd**, and ſhall none lay it to *Heart?* Shall the leadings of *THY SPIRIT* be departed from? and ſhall none take It to be their GUIDE?

175. Where are the People that are ſo *Chaff*, ſo *Reſign'd*, and ſo intirely given up to ſerve the LORD, that they are willing to part with all for HIS ſake?

176. Where are they that are Valiant for the *Truth*, and are ſtedfaſtly ſet to follow the LORD fully?

177. Where is the Mind that is ſo *Humbled* as to follow HIM through all **Reproaches**? and

where

where are they that live by *Faith* and not at all by *Sight*?

178. Where are the *Hungerers* after the true BREAD? and where is the *slain Mind* to all visible things?

179. Where are the *Sufferers* with the SEED? and where are Its *True* and *faithful Companions*? who suffers with It in Its forsaken state? and who joyns to It in all Exercises?

180. The Eye that's abroad cannot see HIM; the Mind that's at ease cannot behold HIM; they that are full see no want of HIM; they that slumber hear HIM not; but the *silent Water* hath joy in HIS presence. Even so, *O LORD, let THY Childrens whole delight be in THEE, henceforth and for ever.* Amen.

To Day if you will hear HIS Voice, harden not your hearts.

For in such an Hour (and in such a Way) *as you think not of, the SON of Man cometh.*

It is my chiefest Care, and greatest Concern to endeavour the Finishing every Work I have to do; that when my Dates are ended, and the Work finished for which I came into the World, I may have nothing else to do, but to depart this Life in a Peaceable Quiet, and Happy State.

Thou

THOU shalt well consider in thine Heart, and remember all the Way that I have hitherto *led Thee*, to *try Thee*, and to *prove Thee*, [Thou that art the Author of these Collections] that thou maist in the following part of thy Life, know and acknowledge the GOD of all thy Mercies. *Oct.* 3. 1687.

O *LORD! Cleanse THOU me, and I shall be clean*; Purge *and* Purifie *THOU me, that I may be as white as Snow, without spot or wrinkle, or any such thing: This, This is that my Soul hath long longed for; and now beg of THEE that it may be fully accomplished to THY Honour and Glory, henceforth even for ever and ever. Oh! hear, defer not I beseech THEE, to forgive whatever has been amiss in me; even for THY Great Names sake; for THY Suffering* Seeds *sake; and THY* Endeness, Infinite, *and* Incomprehensible Mercies *Sake, which hath ever been extended towards all who have put their whole trust and confidence in THEE, as I do at this Day. Glory, Glory, for ever be to THEE, O THOU most HIGH! who wert, who art, and who art to come! GOD Blessed for ever, and for evermore!* Amen, *and* Amen. *Octob.* 19. 1687.

Several

Several Coppies of this following were ſent to my Friends and Acquaintance in and about, London, *and is here Printed for the ſake and ſervice of all concern'd therein.*

Dear People,

YOu, who are from your Habitations, I am at this Moment, in ſuffering for you; and am made in that Love that is not of this World, to intreat and beſeech you who have in any meaſure taſted of the Good *Word* of GOD; to return every Individual of you to your own Homes, Tents, and Tabernacles: and there to wait in the ſtilneſs and ſilence of all fleſh, for the Reſurrection of that *Life*, and *Power*, which at preſent ſeems to lye **Dead**; and as it were even **Buried** in moſt. Oh! reject not, withſtand not, but be freely given up to the Counſel and Advice herein given you, then will you reap the Benefit, and I the Reward of this my Love and Faithfulneſs towards you all.

Oct. 19. 1687.

Chooſe you whom ye will ſerve: But as for me and mine, we are bound and ingaged to ſerve the LORD, *the great* GOD *only.*

THE END.